

# BANNER OF LIGHT.

VOL. LIV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 1, 1883.

\$3.00 Per Annum,  
Postage Free.

NO. 11.

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## Biographical.

### GERALD MASSEY.

A POET AND REFORMER WHOSE WRITINGS ARE HOUSEHOLD WORDS.

In the year 1884 there appeared in the London *Athenaeum* a long and laudatory review of the "Ballad of Babe Christabel" and other poems. It was therein proclaimed that another poet had arisen on the English horizon—one whose story and position as a teacher and a preacher (not merely as a singer) invested him with unusual interest.

Hepworth Dixon discovered to the world outside Massey's sphere the existence of the new poet. One day Dixon, caught in a shower of rain, took shelter in a news-vender's doorway not a hundred miles from Gray's Inn road. While standing there he was attracted by the front page of a publication, the title line of which was represented by an arrangement of bayonets and daggers. Upon that page there appeared a poem which opened thus:

"Flung out the red banner, its fiery front under  
Come gather ye champions of right;  
And roll round the world with the voice of God's  
thunder,  
The wrongs we've to reckon, oppressions to smite."

The rain ceased, and Dixon went his way with the words of the "Song of the Red Republican" ringing through his brain. Some time afterward he called at the *Athenaeum* office, and found among other books that had been recently sent in for review a volume of "Poems by Gerald Massey." Turning over the leaves in a cursory manner he came upon "Flung out the Red Banner" and paused; he had met with that before. And in due course the review of Massey's poems appeared in the *Athenaeum*.

Massey had previously published a small volume entitled "Voices of Freedom and Lyrics of Love," and Dr. Samuel Smiles, the author of "Self-Help," had written a biographical sketch in *Eliza Cook's Journal*, in which he affirmed that no poet of his class had done anything equal to Massey's lyrics at twenty-two years of age. Dixon's announcement was echoed throughout England and the United States. The London *Times* described the poet as a "young man who had fought his way to the temple gate of fame, sword in hand." It considered these poems "most remarkable and interesting." "May the summer day be fair," it said, "as the spring dawn is bright. The end of this thing ought to be better than the beginning."

Walter Savage Landor issued from his retirement, and became the "old man eloquent" in praise of the young poet. John Ruskin, on a particular occasion wrote him a warm and appreciative letter.

Massey began as one of the "men of forty-eight," and his earliest songs were a result of the birth-throes of that revolutionary time. When Gerald Massey was some ten years ago a New York judge, addressing him in an after-dinner speech, said: "I have often made the walls of Tammany ring with your 'Men of Forty-eight.'"

The London estimate of Massey's poems was endorsed on this side of the Atlantic, and they were reprinted by Derby Brothers, New York. Later on they were included in the famous "Blue and Gold" edition of the poets published by Ticknor & Fields of Boston. At the present time two volumes contain Massey's poems written up to the year 1870. These are on sale in Boston; but there has never been a collected edition issued in England. Indeed, the author's poetry is far better known in America than at home, and at a London reception it was stoutly maintained by two American ladies that Gerald Massey was an American poet, and the English people present were not aware enough of their ground to dispute the claim. One reason for this is that the author has not been kept before the public. On his previous visit to this country Mr. Massey met with men who had carried his book of poems as literally a bosom companion "during the war." He met with one soldier who showed him his copy with a bullet mark upon it, the book having saved his life, being placed over his heart. At Minneapolis a lady asked the author to write his name in her copy of his poems. She had been depicted by the women of Ohio to go to Harper's Ferry on a mission of mercy and pray that a reprieve might be granted to old John Brown and his young men. Before being led to execution, Stevens, one of the death-devoted band, gave her his blessing and his only book, his one volume being a copy of Gerald Massey's poems.

One of his poems called "Nebraska," which first appeared in the New York *Tribune* (for which he then wrote a London letter) about the year 1867 or 1870, reads like a prophecy in the light of later events, with his allusions to the "Long road, wild and dreary,  
Through the winding ways of the wilderness," and the "many who would fall on the way to the land of promise."

— "Long road, wild and dreary,  
Through the winding ways of the wilderness,"  
and the "many who would fall on the way to the land of promise."

In the year 1864 Mr. Massey put forth his theory of Shakespeare's sonnets in a large and elaborately written volume, the germ of the work having been an article in the *Quarterly Review*, for which he wrote during some years under the editorship of Mr. Macpherson. His theory has been adopted in Germany, where the sonnets have been translated and arranged by Herr Krauss in accordance with Mr. Massey's rendering of the drama contained in them.

A well-known American writer affirms that Massey "has made the most subtle and curious study of Shakespeare, as shown in his writings, which has yet been put forth."

The last volume of poetry issued by Gerald Massey in the year 1880 was called "A Tale of Eternity, and Other Poems." In this the author unfolds a personal experience of abnormal phenomena, with which he asserts that he lived face to face in his own house for many years. In a preface to his "Book of the Beginnings," Mr. Massey explains that he once thought that mythology originated in the mysteries of abnormal phenomena. Twelve years since he set to work to try and reach the root of the matter. He mastered the Egyptian hieroglyphics and learned to read Hebrew and other languages. These studies were pursued in sickness and in health. For the greater part of that long period he has been buried with his book, unheard of and unseen. His work is at last finished in four noble volumes. For ten years he has kept silent, in order that he might have something new to say. He has now come to America to say it, his latest lecture being a result of his fundamental researches. George Jacob Holyoake, who recently heard Mr. Massey lecture in London, testifies that no one has ever made such profound researches in his special subjects as Mr. Massey. His vast work is for the few; his discourses are for the many.

Friends of Marian Evans (George Eliot) have heard her say that she had the character and career of Massey in mind when she portrayed her "Felix Holt, the Radical." The two first met in an American publishing and boarding-house kept at one time by John Chapman in the Strand, London. Massey was also a co-worker with Maurice Kingsley and Tom Hughes in the cooperative movement made by the so-called Christian Socialists.

Gerald Massey was born among the canal boat folk of England at the wharf near Tringherts, in the year 1828, and his history affords one of the most unique illustrations of self-help in personal education among living men. In the year 1852 Lord Palmerston placed and the first of all who in our time have sprung from the working classes. This national recognition was made at the instance of the chief literary men and women of England.

Mr. Massey's works include "Voices of Freedom and Lyrics of Love," 1850; "The Ballad of Babe Christabel," etc., 1854; "War Wails," 1855; "Crabcock Castle," 1856; "Havelock's March," etc., 1859; "The Secret Drama of Shakespeare's Sonnets," 1864-1872; "A Tale of Eternity, and Other Poems," 1880; "Concerning Spiritualism," 1872; "A Book of the Beginnings," 1881; "The Natural Genesis," 1883. He was at one time a copious contributor to periodical literature, wrote reviews for the *Athenaeum* during ten years; also articles for *Murray's Quarterly* and the *North British Quarterly*. He has been a contributor to *Chambers's Journal*, *Hugh Miller's Witness*, the *Daily Telegraph*, the *New York Tribune*, *All the Year Round*, *Good Words*, *Punch*, *Cassell's Magazine*, etc., and is now a lecturer at large, on his second visit to the United States, with the intention of making his way around the world, as one of those of whom he sings—

"As messengers from land to land,  
From rise to set of sun;  
We build a bridge till oceans are spanned,  
And all the world is one."

As a lecturer he takes a high rank. Prof. Vincent, of America, now in London, says of him: "He is a splendid lecturer. He went off like the eighty-one ton pounder. I did not agree with his opening remarks, but it was like a shell bursting among us, and we had enough to do to look out during the rest of the lecture."

Mr. Massey's training is that of a public speaker, and he has been heard in some of the largest halls in the Old World. He comes, not as a literary curiosity, but as a man with something to say, and a voice and address capable of expressing it in an audible and agreeable manner.

No man's words during the present generation have been more widely quoted than Gerald Massey's. They have become indeed "household words." Some of his sentiments have reached that certain stage of familiarity that



GERALD MASSEY.

many never think to inquire as to their origin or authorship. They are parts of the language. They have struck home, not only to the hearts of the toilers, but to those of all sympathetic and thoughtful people who are studying and seeking the best ways and means to solve these intricate social problems, and relieve the world of its heaviest burdens.

## EVOLUTIONS AND REVOLUTIONS.

Rev. Henry Ward Beecher's Lecture upon that Subject.

In Music Hall, Boston, on the evening of Nov. 20th, before a large audience, Rev. Henry Ward Beecher lectured on "Evolutions and Revolutions," in the Roberts course. Mr. Beecher said that the theory of evolution had not been established until our day, and that it was scarcely twenty-seven years since it began to be unfolded. The doctrine of evolution had become popular through the writings of Tyndal, Huxley and Spencer. This was because it had drifted away from the old thoughts of religion. Readers of evolution literature soon found themselves unbelievers; consequently it was not unnatural that the Church opposed it. To a large extent the public has been averse to evolution. It was not his purpose, he said, to unfold the science of evolution, because it was too comprehensive; but he would make a popular statement of its outline. Evolution was the doctrine of the divine method in the creation of the world. Evolution showed that the divine method was gradually, not instantaneously; it said that myriads of ages intervened before this world was ripe. Everything unfolded from a germ, he believed, and that was the doctrine of evolution. Evolution, he said, never had so firm a hold upon the whole body of scientific men as to-day. It had come to stay. There were two reasons why the doctrine of evolution was not accepted by all. One was the violent unwillingness of men to admit that the human family evolved from lower animals; the other was that it would destroy the belief in the inspiration of the Scriptures. For himself, he said, he would just as lief be descended from a monkey, as long as he had descended far enough. He did not so much care where he came from as to where he was going. Mr. Beecher then gave evidence that there was a God, in opposition to the statement of scientific men that there was not. There was such a thing, he said, as an intuition of God. There was a higher life than the physical life, he asserted, and he believed that the necessity of human life cried out for a God. The human heart longed for something higher, which was perfection. Evolution would not destroy the Bible; it might destroy man's idea of the Bible, but it depended upon what that idea was. The Bible, he said, has its power not in its origin, but in its contents. It was not the exterior or physical teachings of the Bible that would make it ever exist, but its internal or spiritual teachings. He held that the Bible was inspired and that the whole human family was inspired. The Bible was simply the record of the fruit of inspiration upon one particular people, the Hebrews. Evolution, he asserted, did not sweep away the evidence of the inspiration of the Bible, nor did it destroy the power of prayer, or the doctrine of sinfulness. He rejected the teachings of the fall of man in Adam, and said he did not believe an intelligent congregation in Boston would to-day tolerate such teachings from any pulpit. These teachings he denominated as "infernal." Paul, he said, was an evolutionist, but that he did not know it. Evolution had put in the public mind a clearer conception of sin, which, he said, was deliberate infraction of known rules.

## TEN LITTLE TOES.

Baby is clad in his nightgown white,  
Pussy-cat purrs a soft good-night,  
And somebody tells, for somebody knows,  
The terrible tale of ten little toes.

## RIGHT FOOT.

This big toe took a small boy Sam  
Into the cupboard after the jam.  
This little toe said, "Oh, no, no!"  
This little toe was anxious to go;  
This little toe said, "I'm not quite right;  
This little toe curled out of sight."

## LEFT FOOT.

This big toe got suddenly stubbed;  
This little toe got ruefully rubbed;  
This little toe said, "Oh, no, no!"  
This little toe said, "Run up stairs!"  
Down came a jar with a loud slam!  
This little toe got all the jam!

## Our Little Ones.

The *Medical Times* and *Gazette*, an English journal, states as a "remarkable" fact that there are in the House of Commons thirty-four or thirty-five members who are total abstemious men.

## The Reviewer.

THE NATURAL GENESIS; or, Second Part of A Book of the Beginnings; containing an Attempt to Recover and Reconstitute the Lost Origins of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birthplace. By Gerald Massey. 2 vols., royal octavo, cloth, pp. 522 and 535. New York: Scribner & Welford, 745-748 Broadway.

It would be difficult, if indeed possible, to find in all the range of modern literature, having for its purpose the enlightenment of mankind upon the earliest history of the earth's inhabitants, and the origin and development of their various forms of religious worship, a work of such vast proportions and importance to a student of those subjects as Gerald Massey's new book, "THE NATURAL GENESIS," the product of a dozen years of absolute seclusion from all other considerations, and devoted to this self-imposed task. It is proper we here state that the present volumes, two royal octavos of more than a thousand pages, form the concluding portion of the entire work, the first of which was published a few years since bearing the title, "A BOOK OF THE BEGINNINGS," in two similar volumes of nearly twelve hundred pages, the interpretation of Egyptian History and Mythology in Monumental and pre-Monumental times given in which for the first time, has since been corroborated by the more ancient texts discovered at Sakkarah. Of those volumes, the *Modern Review* (London) said: "Mr. Massey is not a mere collector of, but his vast accumulations of fact and statement are sorted, sifted, questioned, and made to serve as the basis for theories which are new and astounding. The axe is now laid at the root of the tree in a very different fashion from what was done by Bishop Colenso, or the author of 'Supernatural Religion.'"

The work in its entirety is justly claimed to be not only one of original research, but one emphatically aboriginal, presenting the results of the battle for the doctrine of evolution transferred from the open field to the difficult defiles and mountain fastnesses of the enemy. There appears to have been, and doubtless has, an unseen power urging the author on to a study of the ancient monuments, ranging from the revelations of the bone-caves and the records of the stone age to the recent discoveries of hieroglyphic inscriptions, the cuneiform tablets, and the still extant language of gesture-signs. We are not alone in this opinion. Says an English writer: "He has ransacked all the archives of the most remote and obscure knowledge, and by some strange power of intuitive perception has become, as it were, a contemporary of the earliest ancestors of the human race, from 'the missing link' downward."

It was written, says the author, by an Evolutionist for Evolutionists, but it is even more than that definition naturally implies, for its tracings of evolutionary periods and conditions are along not only the physical but the mental progress of the human race. The reader will early in his study of the book discover that much he has been taught to believe to be the superstition of the ancients, if indeed not actual truths, had a foundation at least on facts as real as any which the most orthodox of our theologians accept and stoutly advocate as such. On the other he will also learn that what was among the ancients purely mythical, and never by them thought to be otherwise, has been adopted by these same theologians and by others as holy truth, in fact, as being directly transmitted from the great arena of God's dwelling-place by himself, to his children on earth.

The human mind, says Mr. Massey, as summarized by the writer previously quoted, has long suffered an eclipse, and been darkened and dwarfed in the shadow of ideas, the real meaning of which has been lost to the moderns. Myths and allegories, whose significance was once unfolded to illumine the mysteries, have been adopted in ignorance, and released as real truths, directly and divinely vouchsafed to mankind for the first and only time! The earlier religions had their myths interpreted. We have ours misinterpreted. And a great deal of what has been imposed on us as God's own truth and sole revelation to man, is a mass of inverted myth, under the shadow of which we have been cowering as timorously as birds in the stubble when an artificial kite in the shape of a hawk is hovering overhead. The parables of the primeval thinker have been elevated, so to say, to the celestial sphere; and we are in precisely the same relationship to those parables as we should be to astronomical facts, if we thought the serpent and bull, the crab and hawk, that give names to certain groups of stars, were real animal and bird, instead of constellations with symbolical appellations. The simple realities of the earliest time were expressed by signs and symbols, and these have been taken and applied to later thoughts, and converted by theologians into problems and metaphysical mysteries, which they have no basis for, and can only wrangle over en fait, unable to touch solid earth with one foot, when they want to expel opponents with the other. The Greek and still more modern misinterpretations of ancient mythology have made it the most terrible tyranny in the mental domain.

The author maintains that Africa, and not Asia, was the birthplace of articulate man, and therefore the primordial home of all things human; and that the race which first ranged out over the world was directly Kamite; the blacks of Britain and the blacks of Australia being two extreme wings—extreme wings extended from the same African centre. His researches have convinced him that the most ancient names and words are Kamite, not Aryan nor Semite; that is, they are words still extant in Africa, which can be brought out of that land together with the black race, but cannot be got into it backward from Europe or Asia, America or Australia. Numerous instances are given in support of this theory.

One object aimed at in these and the previous volumes is stated by the author in his "Explanatory" to be to clearly demonstrate that the true subject matter of "Holy Writ" belongs to astronomical mythology; "the history first written in the book above, that was sacred because celestial," and that this has been converted into human history in both the Old and the New Testament. Delving in the historical depths of the remote ages he has found sufficient evidence to show that the "Fall in Heaven" was an Egyptian mythos previous to its being turned into a Hebrew history of man in the garden of earth; that the Exodus or "Coming out of Egypt," first celebrated by the festival of Passover or the transit at the vernal equinox, occurred in the heavens before it was made historical in the migration of the Jews, and that all scriptural events of any magnitude had their prototypes in the astronomical devices of the ancients.

In the long and arduous labor of procuring, condensing and arranging the material for his work, it has been Mr. Massey's aim, as he states, to be foundational and to accomplish a work that should be done for the first and last time; to ascertain how the *oneness* in primitive thought bifurcated in duality and was differ-

entiated in expression by visible and audible signs—how natural gestures got stereotyped as ideographs and hieroglyphics, why the letter A should win the foremost place in the alphabet, why mankind should come to worship a supposed divine being alleged to divide all things into three, as a mode of representing its own triune nature. His object has been all through to reach a root representation of the subject-matter, for the reason, apparent to all, that, as the doctrine of Evolution teaches, nothing short of the primary natural sources can be of final value, and that these have to be sought in the Totemic and pre-paternal stage of Sociology, the pre-religious phase of Mythology and the ante-alphabetic domain of signs in language.

The meaning of many curious customs and rites can not be directly ascertained, for the memory is lost and the ritual of the cult was unwritten. Nor can it be directly derived from nature, which has outgrown that infantile age of humanity, however lucky the guesses may be that we make. Hence the imperative need of the typological phase of these things to interpret that which was once natural. Typology had its origin in gesture-language, where a few signs, supplemented by a few sounds, served all purposes for expressing sensations, feelings and ideas. Typology embodied gesture-language and made it permanent; and the origin of both may be traced to the fact that men visualized thought in pictures long before they could convey them to others by words, just as deaf-mutes tell us their thought before mastering the alphabet of signs. The origins of mythology, symbolism and numbers, says our author, have all to be sought in the stage of gesture-language. For instance, a pin made crooked to throw into the "whirling well" is a prayer made permanent. It is a survival of gesture-language; a kind of drawing made by the dumb for the invisible powers to see. The sign can be interpreted by the hieroglyphic *Uten*, a twisted bit of metal, signifying an offering, a libation, the appeal of sacrifice, therefore a type of prayer. Such sign-language is yet extant, and is illustrated by the Chinaman, who, falling to convey his meaning by words, will draw the ideographic character on the palm of his hand, or with his fan in the air, saying, "I mean that." Leibnitz has said that the writing of the Chinese might seem to have been invented by a deaf person, its formation being so near to that of gesture-signs addressed to the eye. The most ancient of the Chinese characters, two hundred in number, are called *Shang-Hing*, that is, images or ideographic representations, and a considerable number of these are identical with the Egyptian.

A comparison of certain Egyptian signs with those of the American Indians tends to the conclusion that they had a common origin. The Egyptians engraved such hieroglyphics in granite and the Indians still figure them in the air; but the typology is at times identical, and the two continue to meet in one and the same meaning. The importance of establishing the truth of this hypothesis concerning the first means employed for the communication of thought and recording the same, is evident from the fact that it is one of the chief foundation stones upon which the deductions and conclusions of this book rest; and so voluminous is the evidence the author furnishes on this point that no one who consults it will question its authenticity. On this evidence it is confidently affirmed that there have been continuity and development from the first, in accordance with the laws of evolution, and that there was but one beginning for language, mythology, and symbolism, however numerous the missing intermediate forms, or widely scattered the nearest links.

While the author has sought to prove, and not only to his own mind but to the minds of many others, that the current theory of our times, and how it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting theavings of primitive or archaic man, and ignorantly mistaking these for divine revelations, "he proceeds," as remarks a writer in the New York *Tribune*, "upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions. . . . To the non-evolutionist the work will probably appear either unintelligible or wantonly wicked, since it involves, among other results, the relegation of the whole system of Christianity to the realm of mythology, the very historical existence of its Founder being denied, and the not altogether novel theory of the sun-myth being put forward as the origin of the alleged delusion upon which the religion was based. Necessarily, however, this conclusion is only reached after a long and elaborate study of the typology and primitive language of early mankind. In these researches it must be conceded that the author has sifted the best authorities; that he shows familiarity with a wide range of scholarship; that he has not undertaken to thrust upon the world an altogether crude theory, by straining, distorting or mutilating the evidence used on its behalf. In fact, he has succeeded in bringing together a great number of illustrations whose peculiarity is that they appear quite naturally, and because of inherent accord, to fortify his conclusions."

As the above writer very justly says: "Patience and determination are required for the perusal of such voluminous works, and the author evidently does not expect that his book will achieve a large circulation. If, however, it is read by the small minority of thinkers who, after all, give tone and tendency to the intellectual progress of the age, his aim will have been attained; and this limited range the work assuredly deserves. For it is an honest, intelligent, painstaking effort to apply the evolutionary principle to the beginnings of things, and to get at the real meaning of many mysteries by ascertaining how the beliefs which men have held have grown naturally. No doubt modern ethnology is very useful in this connection, for there is no lack of examples of savage, barbarous, half-civilized, and peoples of arrested development, to investigate. By the psychological growth of the modern savage we can tell with almost certainty what was the psychological growth of our ancestors, and of the ancestors of those ancient peoples the evidences of whose high culture have been preserved so wonderfully in the Nile Valley. And inquiries from the beginnings are becoming recognized as the only profitable ones. The school of which Mr. Herbert Spencer is the acknowledged chief and guide has proceeded mainly upon this method, though it has not always been true to itself, because perhaps it could not at once liberate itself from the influence of inherited and instilled fallacies. Mr. Massey has gone further in this research than any of his predecessors. Unhindered by educational bias of any kind, he was enabled to start from a more advanced point than any who preceded him, and as a result he has produced a work which must be characterized as the boldest and most uncompromising outcome of the evolutionary principle, carried out with an intrepid determination to arrive at the truth concerning all the subjects of the inquiry."

A man has to build his own monument: that erected after he is dead is not enduring.—Dr. J. A. Moore.



BY E. B. ROBINSON.

'T would illumine that grave, this light of her love,  
 As the light of the sun illumines the day;  
 The birds would there sing to the flowers above,  
 And heaven would come to the spot where she lay.  
 But say you the spirit is lost on the air,  
 As lost is the stream when it reaches the sea?  
 Remember the sun-cloud arising from there  
 Revisits the mountain and waters the lea.  
 Portland, Me.

## Massachusetts

**Iowa.**

...a curtain was suspended where the folding-door should be." Mrs. Soother then desired us to refrain from whispering and to maintain harmony. While she was speaking, a form appeared at the parting of the curtain, and a little spirit-child exclaimed, "Oh! there is such a bright spirit trying to materialize; her name is Lucy Longa Brown. In a few moments she will

### New Jersey.

## Oregon.

New York.

**Ohio.**

## Maine.

### Verifications of Spirit-Messages.

THE AMERICAN TEACHER supplies its usual quantity and variety of valuable aids and suggestions to those engaged in educating children. N. E. Publishing Co., 16 Hawley street, Boston, Mass.

### Materializations in Providence, R. I.

To the Editor of the Banner of Light:

Don't die out too of three generations before you begin, my boy. Live your own life, if it kills you. I have known some men who were very proud of their ancestry, whose ancestors would have been ashamed of them. Pride of ancestry try! It is dust under your feet compared with

## American Spiritualist Alliance.

himself an "outside spectator" within its scope. The narrative is profusely illustrated and the things are of persons and places, contemporary and

FROM HONORABLE



# Banner of Light.

BOSTON, SATURDAY, DECEMBER 1, 1883.

## "Outcast London."

A little penny pamphlet has recently been published by the London Congregational Union, with the following title, "The Bitter Cry of Outcast London. An Inquiry into the Condition of the Abject Poor." The most casual reading of its thirty-two square pages will suffice to overwhelm one with the conviction that the social condition of a very large part of the overgrown metropolis known as London is altogether deplorable, and well calculated to shake one's faith in the permanency of our modern system of civilization. The churches of London are now seriously invited to unite in an earnest effort to remedy an evil that is admitted to be growing faster than the healthy elements of society themselves. Of course this appeal for a co-ordinated church endeavor is accompanied with one for the spreading of the gospel and the proselyting of starving and degraded wretches that never heard of gospel or church. This is to be expected, for it is the only way the Church seems to know how to go to work in such cases. For all that, however, it may as well be considered settled that nothing will ever be done for the permanent amelioration of the abject poor until the legislative arm is effectually interposed.

This pamphlet before us tells a horrible tale of the condition of a large section of London, the capital of the kingdom whose subjects, in spite of the immense brag that is steadily indulged in, are in a chronic state of revolt against unequal laws, grinding exactions, and degrading tyranny. "Whilst we have been building our churches," say its authors, "and solacing ourselves with our religion, and dreaming that the millennium was coming, the poor have been growing poorer, the wretched more miserable, and the immoral more corrupt"; and by way of getting in the usual word for the ecclesiastical interest, they add that "the gulf has been daily widening, which separates the lowest classes of the community from churches and chapels, and from all decency and civilization." If anything is really to be accomplished for them, it will be necessary to put the latter category first. This pamphlet observes that it is easy enough to point to the encouraging reports of the missions, reformatories, refuges, temperance societies, theatre services, midnight meetings, and so forth; but it asks what it all amounts to. We are simply living in a fool's paradise, it says, if we suppose that all these agencies combined are going to do a thousandth part of what needs to be done.

But it sticks to its text, that it must be done by "the church of Christ." Nobody will object, and nobody cares who does the work, provided only it is done; but the point is just here, that it is a work of changing the environments of this immense pauper population before undertaking to do anything for their undeveloped souls. The world is coming to look at these things out of other eyes than those furnished for it by ecclesiastical authority. As it has learned that whole races are advanced in their spiritual characteristics by reason of improved surroundings and conditions, so it is coming to see that the same rule applies without deviation to classes and individuals. It understands that the way to lead a man to salvation is to rescue him from starvation first, and furnish him with work afterward. The sense of self-respect is to be brought out before the religious sentiment is appealed to, for the former always includes the latter, as the husk includes the seed. Then the power of the law is next to be invoked for the simple protection of the class that society is only too ready to trample under foot in its greedy march. There is no reason why law should not voice the demands of the unfortunate as much as the claims of mere property to protection.

The pamphlet admits freely that "this terrible flood of sin and misery is gaining upon us"; that it "is rising every day"; and that this statement is the result of "a long, patient and sober inquiry, undertaken for the purpose of discovering the actual state of the case and the remedial action most likely to be effective." The London Congregational Union has accordingly determined to open, in several of the lowest and most needy districts of the metropolis, suitable Mission Halls, as a base of operations for evangelistic work. And, after making diligent search and quest, it gives to the public some of the results in this little pamphlet. They are not selected cases which are reported here; it is a revelation of a state of things found in house after house, court after court, and street after street. There is no exaggeration, either. It says that the plain recital of plain facts no respectable printer would print, and certainly no decent family would admit "even the driest statement of the horrors and infamies discovered in one brief visitation from house to house." The authors of the reports say they have been obliged to tone down everything, and to omit what most needs to be known, or "the eyes and ears of readers would have been insufferably outraged."

For example, in the neighborhood of Old Ford, in 147 consecutive houses, mostly inhabited by the respectable working class, there were 212 families, 118 of which never attend a place of public worship. This is apparently more than starvation and typhoid contagion, in the eyes of these church-workers. But they have to admit that the air of a wild beast, is as comfortable, and healthy spot in comparison with these pestiferous human rookeries, in which tens of thousands are crowded together, amidst horrors that recall the experience of the middle passage of the slave-ship. To get into them, one has to penetrate courts reeking with poisonous gases, arising from accumulations of sewage and refuse oftentimes flowing beneath the feet. One is obliged to enter courts where the rays of the sun never come, which a breath of fresh air never visits; and which never knows the virtues of a drop of cleansing water. One has to climb rotten staircases, creaking and broken; to crouch his way along dark and filthy passages swarming with vermin. The poor creatures who sleep under railway arches and in dark and dank, are to be envied by these very many of the rooms are only eight feet square. The ceilings and walls are black with accumulations of filth, which exudes through cracks overhead and is running down the walls.

Windows are half stuffed with rags or covered with boards, to keep out wind and rain. Scarcely the light is to be seen outside. From the attics are views of the roofs and ledges of lower tenements, and of the putrefying carcasses of dead cats or birds, or even still viler abominations. And it is over these, that the sickly air finds its way into the highest rooms. Of furniture there is next to nothing. In every one of

these rooms is a family, and oftentimes there are two. In one cellar were found a father, mother, three children, and four pigs. In another room was a man ill with smallpox, his wife just recovering from her eighth confinement, and children running about half naked, and otherwise clothed with dirt. Seven persons living in one underground kitchen, and a dead child in the same room. In another room, a poor widow, her three children living, and one that had been dead thirteen days. In another a widow and six children, three of them being 20, 27 and 31 years of age respectively. A father, mother, and six children, two ill with scarlet fever; in another, nine brothers and sisters, from 29 years of age downwards, live, eat and sleep together in another; a mother turns her children into the street in the early evening, because she lets her room for immoral purposes until long after midnight.

Matters are made worse in many cases by the unhealthy occupations of those who reside in these vile tenements. "You are choked, as you enter, by the air, laden with particles of the superfluous fur pulled from the skins of rabbits, rats, dogs, and other animals in their preparation for the furrier." In another place you are greeted with the smell of paste and of drying match-boxes, mingled with other sickly odors. In another, with the fragrance of stale fish or vegetables, unsold the day before and kept over night. To open the windows would do no good, for the outside air is almost as foul as the inside. Rooms of this description are many of them beyond the means of many who wander about all day, picking up such a living as they can, and taking refuge at night in one of the common lodging-houses that abound. They are the resorts of the lowest types of thieves and vagabonds, and of receivers of stolen goods. In the kitchen, men and women are cooking their food, washing their clothes, or lolling about, smoking and gambling. Long rows of beds stretch on each side of the sleeping-room, sometimes sixty and eighty in each room. Both sexes are allowed to huddle together in them indiscriminately. Hundreds who cannot scrape together the two-pence necessary to secure a bed in these sleeping-rooms, collect on the stairs and landings, where they may often be found in the early morning.

The low parts of London are the sink into which the filthy and abominable from all parts of the country seem to flow. Entire courts are filled with thieves, prostitutes and liberated convicts. The horrors entailed by drink in these districts can never be set forth in adequate colors. Poverty is to be seen in all its forbidding features. Wretchedness becomes spectacular, and misery is ghastly. It wrings the heart to read of the many and miserable subterfuges by which all this human equator manages to keep life in its repulsive body. The rack-renting of Ireland is pronounced merciful in comparison with the exorbitant demand for rent made upon this vast population of honest and criminal paupers. The scenes of heart-breaking misery are oppressive even to those who habitually go among them to relieve them. The child-misery is especially appalling. And the account says "there are men and women who live and die, day by day, in their wretched single rooms, sharing all the family trouble, enduring the hunger and the cold, and waiting without hope, without a single ray of comfort, until God curtains their staring eyes with the merciful film of death."

And this is London, and England; that sends its missionaries to the "heathen"; that likewise manufactures the idols which those heathen worship, and thereby makes large profits. Is this the pattern of civilization which the world is willing to adopt as standard?

## Warned by a Partridge.

Two weeks previous to Nov. 12th Lafayette Cook, an Englishman, upward of fifty years of age, living in South Auburn, Me., said (so runs the narrative in the public prints) that he should die within a fortnight. He was apparently in good health, and continued so until Nov. 11th, when he walked out with his grandchildren, and at 8 or 4 o'clock returned. He carefully shaved and washed himself, put on a clean shirt, and then said he would like to have a spread to throw upon the lounge. He was given a quilt or something of the sort, when he stretched himself on the lounge and covered himself, put one hand down by his side, bent the other arm under his head, and closed his eyes. So far as anybody knows, he did not stir from his position, and never afterward spoke. He lay in a sort of stupor until he expired within the time he had set. Those who watched him say they witnessed a slight movement of his chest, but no other sign of animation after he laid himself down. His friends think he took no drug, or poison. They believe it was simply a surrender of vital power.

About two months ago a daughter-in-law of Mr. Cook died. A short time after the funeral, says a published report, "a grandchild ran into the house with the news that a partridge had flown into the shed and could not get out. The partridge ruffled its feathers at the children, and at Everett Cook, and the latter went into the house after a gun. Then the old gentleman went out into the shed. He did not want the bird shot. The report above alluded to further says:

"The moment Cook appeared, the behavior of the bird changed. It flew at him, and wheeled in a circle about his feet; then perched on his shoulder, pecked at his face, and alighted on his hands. At length it was given to one of the children and placed in an apple tree. It flew directly back. The bird stayed half an hour, all the time showing the most anxious expression. Finally it flew away toward the burying-ground where the body of the daughter-in-law was buried. Cook then returned to the house and went into a trance, which lasted two hours. When he recovered, he said that he should die. He said that the first warning was the visit of the bird. He had great faith in such omens. He frequently had what he called trances, and was a believer in Spiritualism."

Commenting on Phillips Brooks' recent allusion to the possible need of a new Luther for the next great step humanity has to take, the Providence Journal can't see what there is for one to do. It says: "Altogether, the world does not seem to be so much in want of a Luther to reform a great abuse as the Luther in want of a great abuse to reform." If we had a Luther, with his brains and convictions, and courage, he would soon convince the Journal that we were suffering from abuses quite as great as the sale of indulgences or scandals connected with the priesthood. When he comes, as some he will, the world will wonder why his advent was so long delayed. There never yet was lack of work for a reformer. Before yet

## "A Celebrated Case."

It seems probable that Mr. Michael O'Connor, of Galveston, Tex., is not related to the celebrated Charles O'Connor. He says: "Samaritan Nervine cured me of dyspepsia and general debility."

## IF IT BE TRUE.

It be true, and who should deny  
The truth of the prophetic?  
If it be true, that just beyond the river  
Which we call death, the soul shall live forever  
In a fair country bathed in morning light;  
If we are sojourning here, that realm of rest,  
Should my proud soul be wedded unto this?  
It be true, that we are children all  
Of one kind Father, at whose gracious call  
We come to live in peace with one another,  
That every child of sorrow is my brother—  
If it be true that virtue hath no guile,  
Nor gold the power to purchase paradise;  
If the dear Father loves the weak and poor,  
Nor turns aside from any humble doer,  
If he would seek his children's happiness,  
Why in my labor should I venture less?

If soon beneath the very turf I tread  
This mortal form shall slumber with the dead,  
And resting on my cold and crumbling pillow,  
Shall no more feel the toss of passion's billow;  
If head and hand no more have power to move  
To thoughts of mercy or to deeds of love,  
Should this lingering moment consecrate  
To thoughts unkind of deeds of scorn or hate?  
If it be true, and this I surely know,  
That I shall reap the fruit of my life's sowing—  
That I must stand alone, not for another,  
And answer for myself, not for my brother,  
Then should I waste my life in fruitless care  
For what another's conscience has to bear,  
Save, if I may, to bear some humble part,  
To lift the burden from an aching heart."  
—Buffalo Courier.

"We know Dr. Graves' Heart Regulator will cure Heart Disease. Thirty years' use, and the testimony of many persons of prominence, prove it."—Readville Press. \$1 per bottle at druggists.

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In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and communications (contributed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer the favor by drawing a line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 1, 1883.

**PUBLICATION OFFICE AND BOOKSTORE,**  
No. 9 Montgomery Place, corner of Province Street (Lower Floor).

**WHOLESALE AND RETAIL AGENTS:**  
**NEW ENGLAND NEWS COMPANY,**  
14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
32 and 41 Chambers Street, New York.

**COLBY & RICH,**  
PUBLISHERS AND PROPRIETORS.

**ISAAC R. RICH,** Business Manager.  
**LUTHER COLBY,** Editor.  
**JOHN W. DAY,** Assistant Editor.

Business Letters should be addressed to **ISAAC R. RICH,** Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to **LUTHER COLBY.**

**SPIRITUALISM** is the Science and Philosophy of the Unseen. It is the study of the Spiritual World, and it is identical with Spirituality.—**SPRINT S. B. BRITTON.**

## Notice to City Patrons.

Thursday, Nov. 29th, being appointed by the legally constituted authorities as Thanksgiving Day, the **Banner of Light** establishment will remain closed on that date; in consequence of which our city patrons can obtain their papers at the Counting-Room on Wednesday morning, Nov. 28th.

**SPIRIT CHILDREN'S DAY.**—On Friday afternoon, Dec. 7th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

**The Spirit of a Deceased Prisoner Controls his Wife at his own Funeral to Re-assert the Innocence of Crime which he Vainly Protested on Earth; Remarkable Sitting with the Misses Berry; What Some of the Materializing, Physical and Musical Mediums are Doing.**

Modern Spiritualism made its appearance through a rap, and therefore the physical phenomena may be considered the oldest in order of precedence, though the mental, (or the after-conveying of information to the mortals in whose presence its first recognized appeal was made), were not long in following. The physical phenomena have since the advent of the Modern Dispensation fought their way to open recognition in greater or less degree in every quarter of the globe. They have not ceased to increase in diversity and power, from the first, as the occasion for added proof to overcome the multiplied objections of skeptics and critical investigators has arisen: And within comparatively a few years they have matured even to the extent of presenting to mortal view the materializations of full-sized spirit-forms, although what is now witnessed at the sittings for this choicest phase of the phenomena may rightfully be regarded as merely the blossom, the promise of that which is to follow, when further experiment on the part of the unseen chemists, and a receptive willingness on the part of mortals to afford the best conditions to both the spirit-workers and the sensitive media at these sittings, shall have borne their joint fruitage of success.

We have of late received from visitors at our office, and also from correspondents who have attended materialization (and other) sittings in various localities, information expressing their entire conviction of the genuine character of what they have been privileged to witness, and we propose at this time to publish certain extracts, condensations and editorial versions of this testimony for the perusal of our readers, that they may also share with us the satisfaction afforded by its conclusiveness: We begin the recital with the following rendition of the surprising and startling manifestation which is referred to in the heading of this article, and the corroborative testimony thereunto obtained at a sitting with

## THE MISSES BERRY.

Prof. A. R. Dunton, teacher in the Evening High School of Boston, called at our office some days since, and informed us that on Friday, Nov. 16th, in company with two lady friends, he attended an afternoon sitting with the Misses Berry, of No. 1 Arnold street, this city. The room was filled with slips of paper were placed upon the table with a pencil (after the manner often described in these columns) for the obtaining of independent spirit-writing when darkness should supervene. The medium was seated between two persons at the outset, and on each occasion when the light was reproduced she changed her position to one between two others, so as in time to go around the whole circle. Her hands were constantly held by the parties between whom she sat in each instance. Manifestations of inviolable power and intelligence commenced immediately when the light was extinguished, and during the séance many wonderful tests of spirit-identity were afforded the sitters. A lady from New Haven, Ct., and her brother, who were present, were favored in this respect to a marked degree—one of the tests to them being the answering of a sealed letter in their possession which had been written by another person and of the contents of which they were themselves ignorant: the letter was opened on the spot and the answer found to be correct. This answering process occurred in the darkness, the after-verification of its correctness by the utterance of names occurring in the light.

Prof. Dunton received the following kindly words from his wife in the spirit-world—the lines being traced, as were all the others, in the dark, but in the main being clearly written:

Dear Husband—We are not less dear to each other for the years that have elapsed since we were one. Dear, dear husband, I have never left you.

ELIZABETH DUNTON.

During this afternoon séance the spirit of Nathan F. Hart manifested, saying that he died suddenly in prison, and wished to converse with Prof. Dunton, pointing at the same time to where he sat.

This séance proved so interesting to all, that the Professor decided to take the ladies to attend the séance held at the same place on the evening of the same day. During the evening from ten to twelve spirits materialized, some of them so clearly as to be distinctly seen. His wife manifested thus three different times, and embraced and kissed him affectionately as of yore. She showed to him her long hair, which was remarkable for its length while she was on earth; he escorted her around the room, introducing her to the audience, and at least a third of the people present shook hands with her as with a fellow-mortal. She was in dress and appearance as natural to him as when on earth, and no power, he assured us, could shake his conviction that it was none other than herself!

After her departure other spirits appeared, and tests were given to the parties present. Mr. Hart, who had so briefly demonstrated his presence in the afternoon, came with greater power in the evening. He assured Prof. Dunton that he (H) was out of prison now; that he was grateful to him for what he (D.) had done in his efforts to obtain for him a new trial, [which efforts Prof. D. informed us would have proved successful if Mr. H. had not passed so suddenly to spirit-life,] and that he would be with him in coming time; "I influenced my wife to speak; did she not speak beautifully?" asked the spirit of the Professor, who replied with feeling: "She did!" adding that she (the wife) had never spoken in public before in her life. The spirit said: "She sat, at the funeral, with her hand upon my forehead, weeping, and I said, 'Ellen, my dear wife, now is the time for you to vindicate my case,' and she complied."

To appreciate the conclusiveness of this test, it is necessary to bear in mind that Prof. Dunton and his lady friends had never, until Nov. 16th, seen the Berry mediums; that Mr. Hart died in the Maine State Prison, where he had been, as he stoutly asseverated at his trial, wrongfully incarcerated for murder, he being innocent thereof—an opinion which was shared by his friends, and is now gaining new ground in the belief of the people of Maine as they become cognizant of the peculiar facts in the case; and that the address by the wife of the deceased prisoner, spoken over his pulseless form, was a surprise to herself and all present.

Prof. Dunton states that while the widow sat in tearful silence, awaiting the gathering at her desolate home of such neighbors and friends as might feel to attend the funeral, she through a partially closed window overheard one of two ladies as they approached the house say to the other, that she came solely out of respect to the feelings of Mrs. Hart and her family, having no opinion of her convict husband, or words to that effect. The words sank deep into her soul; she was not a Spiritualist, and had no knowledge of medial gifts; but her inner sight was opened, and she saw her deceased husband standing by his coffin, as natural in appearance as when he was in physical life. The sight seemed to give her the awakening necessary to place her in the mental condition which her spirit-husband needed in order to use her instrumentality in making his final defense before his assembled neighbors; on this occasion her voice assumed a deep tone and power utterly unlike her own, and the whole episode was regarded by those attending the funeral as astounding in its character, and deeply touching—scarcely one being present who was not moved to tears by the impassioned eloquence of the widow as she spoke above the coffin of her dear departed.

Prof. Dunton also identified the spirit-form of Mr. Hart by the peculiar arrangement of his beard, and the loss of a finger from his left hand; his hands also were larger than those of either of the mediums, to which fact the Professor called the attention of the sitters.

During this evening séance a nun, appropriately dressed, drew near some parties present from New Haven who were Catholic in belief, seeking recognition from them by a pantomimic representation of some of the forms of her order. He saw spirit-forms materialize among the audience and outside the curtain, also de-materialize outside—the small portion remaining, when the form had sunk close to the floor, being drawn gradually inside, as though instinctively attracted thereto.

During these occurrences the medium occupied a seat in a little alcove behind the curtain, and he (by pushing away that screen) saw her form, together with that of his wife, at one and the same time.

The ladies who had accompanied Prof. Dunton, and whom he informs us were prominent people in the intellectual ranks in Boston, knew nothing of this order of the phenomena, having never attended such a séance before, but they came away strong believers in the truthfulness of the Berry Sisters, and the reality of what they had witnessed.

Prof. Dunton informs us that he was thoroughly satisfied of the genuineness of what he himself saw, and the same feeling seemed to pervade all the others making up the circle. He desires to bear witness to the fairness and candor manifested throughout, both by the mediums and the gentlemanly conductor of the sittings on the mortal plane, Mr. G. T. Albro.

## M. EUGENIE RESTE.

Judge Ladd, a Nestor among Massachusetts Spiritualists, writes as follows regarding what he witnessed at a séance with Mrs. Beste:

Twenty persons were present Nov. 12th, at a séance held by this lady (formerly of Washington, D. C.) at her residence, 678 Tremont street, Boston. The visitors sat facing the curtains, where were drawn across the folding-doors separating the drawing-room and parlor. The medium, entranced, sat behind this curtain during the séance. No ray of light was admitted. Immediately on the extinguishment of the light the apparitions appeared, visible only by the radiance of their garments, which glowed with pale, phosphorescent light—the countenances remaining obscure or shaded, except when the spirit passing its hand over the face made it momentarily luminous. Such, indeed, was the observation of the writer when some of the intelligences, approaching very near, flashed a light upon their countenances that gave their features a momentary distinctness.

Almost simultaneously with the appearance of each form the name was uttered and answers were made to the inquiries of friends, in various tones, according with the character of the spirit—soft, shrill, or guttural; sometimes in the clear tones of childhood, sometimes deep and even harsh.

Most remarkable, however, was the variety of representative intelligences that made their presence known. Historic personages of many nationalities gave their names and presented certain indications of face and person. The writer had had the opportunity elsewhere of meeting all but three of these intelligences, under circumstances that allowed of full examination of their persons and costumes, and on this occasion there was manifestly a recognition by the spirits of the former interviews. One of ancient Persia bent her head and pointed to a tiara of pearls, or a representation of them, braided in a rare design, which she wore several years ago while fully materialized, which she allowed the writer to examine. Another personage of a dark, oriental countenance, showed a golden disc, or breastplate. Two persons of modern history, also, in addition to the words announcing their names and nationality, made visible on their persons the insignia of their rank.

Another class of phenomena not the less remarkable, perhaps, was the singing by different voices, some of great sweetness and power of expression.

At the close of the sitting an Intelligence announced his presence in a firm, agreeable voice, saluting several whom he knew, and replying with courtesy to those to whom he was introduced as John L. Severance, formerly a banker of Cleveland, O., and who deceased twenty-five years ago. He spoke eloquently at some length. He said it was the purpose of ancient intelligences to bring their knowledge and influence to bear upon the interests of mankind, and through this lady they had found the means to combine and use the elements necessary to make their presence and power known; and to this phase of spiritual expression she was specially dedicated.

This spirit then requested that any one should feel perfectly free to ask any question: To an inquiry whether a special organ could be formed or materialized so as to perform its function, independent of the rest of the body—as it had been noticed that the soprano voice which accompanied the basso floated over the heads of the company, and sounded in the extreme front of the room, at the same time the deep voice was heard in the other end—he replied that those organs only which were necessary for the purpose were formed; nothing below the chest was materialized; it was a bust, and nothing more, like a box containing the head, lungs and organs of speech, that moved hither and thither: "I, as I now stand before you, am fully incarnated, though invisible to you."

Numerous scientific, also special and personal questions, were answered with readiness and intelligence.

J. S. LADD.

Another correspondent, writing under date of "Boston, Nov. 12th," speaks of Mrs. Beste as follows:

May I, through the columns of your widely circulated paper, call the attention of your readers who have any doubts as to the materialization phenomena, to a most remarkable medium now in this city? As I understand her stay is to be short, I am quite anxious that all who have any doubts should avail themselves of an opportunity to receive "proof palpable" of the glorious truth that our loved ones who have passed on can return and present themselves in a materialized form. I refer to Mrs. Beste, formerly of Washington, D. C., now located at 678 Tremont street, two doors from Newton street. Had I heard of the marvelous manifestations taking place in her presence from even friends whose veracity I should not for a moment question or doubt, I could not have accepted the narration. Mrs. Beste is a stranger to me, and my only motive in writing this is to give others, as skeptical as myself, the benefit of my experience.

The room was so dark that a white object could not be seen an inch from the eyes, yet the forms were so distinct that every fold of the drapery was as white and light as when gas is turned on. The features of many were rendered visible in degree and the voices were clearly audible. One form, at first a little indistinct, gradually grew brighter—every feature as plain as if in a strong light—until a gentleman present remarked that this was a sufficient test of the genuineness of the phenomena, if nothing else took place. Two voices, a deep bass and a shrill female voice, sang a duet in Italian. I have heard the best singers who have visited this country, but never heard human voices so powerful; they might have been heard two blocks off. A Swiss voice sang the mountain songs so familiar to those who have been in Switzerland. Songs in French and English were sung. Some voices were remarkably sweet.

Friends came to me, giving their names, but had not strength to remain long outside the cabinet. Others present were more fortunate, having long messages and loving words for absent ones. It was something never to be forgotten.

## MRS. M. E. WILLIAMS.

This widely-known materializing medium is holding well-attended séances at her home, 462 West 34th street, New York City. A correspondent (a lady of culture and refinement, and high social position) writing us from New York under a recent date, speaks of her sittings in the deepest vein of praise. The following—comprising the major portion of her letter—is here appended as a marked instance of "proof" regarding the genuine character of Mrs. Williams's development:

"Among recent incidents worth recording, perhaps, is the following, which may show how the anxious but constitutional doubters, but would-be believers, may by perseverance get their reward. It relates to one of this class, a New York lady of great purity of soul, whom I have esteemed as among the dearest of my friends."

She had attended several of Mrs. Williams's regular séances at her residence, 462 West 34th street, and was so fully persuaded of the truth of the purported manifestations, that she wanted one particular lady friend to know, as she herself did, the genuineness of the manifestations. This friend did want to be convinced—it would be so great a comfort. But much as she desired it, she could not be convinced of it in a promiseous circle in another person's house, where, of course, everything could be arranged to produce all effects desired.

"Now," said she, "if Mrs. Williams could do all this in a house she never entered, and where she could have no means of possible collusion, then I should know. No trap-doors, nor false ceilings, nor possibility of illusions."

It was all arranged, and Mrs. Williams was driven to the doubter's house, and became her guest. After dinner a private séance was proposed, and the three ladies withdrew to the library adjoining the dining-room, to await the event.

Mrs. W. remarked that the daylight was too powerful, and proposed to have it lowered, and it was done. Mrs. Williams sitting outside of the library, near the curtain, which was, as usual, drawn between the two rooms, and both the ladies waited for awhile. As nothing came the light was renewed, and again lowered three times, successively, when the necessary conditions seemed to have been attained, and silence was absolute. After a few minutes Mrs. —, the hostess, felt a person gently patting her on the head, and whispering in her ear words of love, and congratulating her with a voice which she knew could be none other than that of her own departed husband.

With surprise and delight she spoke to Mrs. Williams and told her what had happened as clearly and fully as she had felt and experienced it all herself, and she said, "Now I know; it is impossible that I can be deceived; for no other being could have told me what was said to me but my own husband." "It is very strange," replied Mrs. Williams, "for I have not been entranced at all for one moment; you must be mistaken; but sit still." Soon Mrs. Williams uttered the words: "Yes, they are here, many of them," and appeared to subside into a profound trance. Then the father of this lady manifested himself clearly to her, audibly pronounced his name, and the circumstances of his death twenty-five years before, and continued to converse with her for some time. Then her own mother and mother-in-law joined in the conversation, each identifying herself as demonstrably as they ever did when they were mortals in flesh and blood. Among other things, the husband took her kerchief from her hand, wiped her brow, adjusted, and smoothed her hair as he used to, pressed her forehead, and returned the kerchief to her hand again.

The séance lasted a full hour and a half, during which the celestial visitors remained, and kept up their intercourse. Much of the time the husband held her hand in his at intervals, and wrote his name in illuminated letters whose characters were too clearly visible to be mistaken. Alternating, also came many other relatives and dear ones, all of whom identified themselves to the gratified and fully convinced hostess beyond all possibility of illusion, deception or doubt."

## MRS. H. FAY.

The Spiritualists and investigators of Boston and vicinity have, in the regular presence of Mrs. Fay among them, a choice opportunity to possess themselves of evidence to the truth of spirit-materialization. Mrs. Fay has recently removed to 156 West Concord street (four doors from Tremont street). Her materialization sittings will be held on Tuesday, Saturday and Sunday evenings at 8 o'clock, and on Thursday afternoons at 2:30 o'clock. Experience proves that these séances never fail to give satisfaction to those attending thereto. We have frequently spoken in full detail concerning the phenomena which we have witnessed and which are witnessable by those who choose to improve the chance offered in her presence, and recommend all who desire to know of a truth that materialization is a great fact, to visit her and practically inquire for themselves.

S. W. Tucker, well known among Spiritualists as a musical composer and publisher, speaks thus under date of Nov. 26th, regarding an interesting experience of his (on the 24th) at one of Mrs. Fay's séances:

"A very dear one, a beautiful spirit from the other side, materialized, walked across the room, and took me by the hand, and led me up to the cabinet, saying, 'Wait a moment.' She then stepped inside for a few seconds, and when she reappeared she took hold of my right hand, on the palm of which she commenced rubbing quite briskly; the sensation produced was that of feeling as though she were rolling a gravel-stone under her fingers, and in a few seconds a beautiful white rose seemed to come suddenly up from my hand, which felt as though the roots of a rose-bush were embedded there. She then broke the stem close down to my hand, passing me the rose on a stem some five or six inches in length, with its thorns and leaves as perfect as though just taken from a garden. It lies before me as I write, still retaining its hue and fragrance, and no money could purchase it."

A lady whose name I did not learn sat at my right at the time, and saw the whole process. I give these facts in justice to Mrs. Fay, whom I believe to be among the most remarkable of mediums."

## MRS. H. V. ROSS AND MRS. W. H. ALLEN.

On our second page will be found the straightforward narration of what Capt. T. O. Dayton has witnessed at a séance with Mrs. Ross, the celebrated materializing medium in Providence. His testimony is most satisfactory, and his added statement concerning the sitting held with fifteen persons by Mrs. Ross on board his vessel is conclusive as to the impossibility of confederacy or the use of before-arranged appliances, since the cabin of a vessel would be the last place where a skeptic with even ordinary intelligence would be likely to expect to find trap-doors, concealed paraphernalia, or employed confederates.

We are in receipt of a letter from Mrs. Julia Dawley of Somerville, Mass., which we shall publish in our next issue, wherein that lady sets forth her certainty as to the verity of the development of Mrs. W. H. Allen as a materializing medium. Mrs. Allen holds her séances, so writes Mrs. D., at half-past 7 on each Tuesday and Friday evening, at her home, 268 Washington street, Providence, R. I.

## MRS. JAMES A. BLISS.

Holds full-form materialization séances—which are highly satisfactory, and are well attended—every Sunday, Wednesday and Friday evening, at 8 o'clock; also Saturday afternoon at 3 o'clock, at 39 East Newton street, Boston.

## MRS. MAUD E. LORD.

At last accounts Mrs. Lord was in Chicago, Ill., where she was giving séances, and doing a grand work. She was greeted on a recent Sunday by large audiences at Lester's Academy, 619 West Lake street, speaking to excellent acceptance, describing spirit-friends of the people present, and giving great satisfaction to all.

A correspondent writing us from Troy, N. Y., speaks as follows of Mrs. Lord's service for the cause in that city: [We shall print next week the text (furnished by the same correspondent) of a Joint Testimonial presented by the friends to Mrs. Lord and Miss Hagan while they were in Troy.]

"Mrs. Lord makes no claim to gifts of the literary order. She simply rises before an audience and gives incidents from her marvelous experience as a medium, beginning with the earliest memories of childhood; and then steps down in the midst of her hearers and proves the truth of all she has said. She seems to be strengthened by opposition, for where skeptics are most numerous and pronounced she moves in the strength and majesty of all her gifts and graces. Her rapid, vivid work is beyond description. What she has done in Troy ought to be repeated in every city and village of the whole country."

## JESSE SHEPARD.

This celebrated musical medium has, we are informed, been doing a great and important work in Philadelphia, Pa., for some time past. A correspondent—Naomi W. Thomas—residing in that city, writes us of his séances as follows: [Mr. Shepard, it is announced, will soon leave Philadelphia, visiting New York, Cincinnati, St. Louis, Indianapolis, and other points, in answer to pressing invitations.]

"It would seem almost impossible to bring such grand music out of the piano. The 'Egyptian March' far surpasses, in my opinion, anything the human ear has ever listened to in this mortal life from mortal performers: The booming of the cannon in the distance, and the firing of small arms, is beyond description. It must be heard to be appreciated."

On Friday evening, the 2d of November, I think the manifestations were stronger than at any other previous séance when I was present. I have enjoyed four of these wonderfully interesting séances. I have been gently touched and patted by the hands of spirits at each sitting; but on that occasion I was greatly favored by being touched by them many times. I had the tambourine placed upon my head, laid upon my lap, and my hand pressed by a spirit-hand. But what was more satisfactory, my dear old grandfather came and caressed me, telling me he was my grandfather, William Thomas. I thanked him for coming, and asked if my father and mother were there. He said: "Yes, we are all here, Mary, Sarah and Joseph." The last name came in a low whisper, as though he was losing power. These were the names of his children, known by no one in the circle but myself.

I cannot imagine how it is possible for any candid person to attend Mr. Shepard's séances and not become convinced of spirit-return and power. He plays on the piano all the time while the most wonderful and powerful manifestations are taking place. I had almost forgotten to speak of the zither, lying around the room, playing so sweetly at one moment, seeming to be close to the faces of the guests, and the next away off to the ceiling, and then around the room, the piano played upon all the time, and one spirit, with a powerful bass voice, sounding close up to the company, singing in unison with the instrument, and passing around to all in the circle.

I think if the Professors of the Penny Union had

verily are honest in their desire to investigate the subject of Spiritualism, they could do no better than to have Mr. Shepard give them some of his wonderful manifestations. And I understand Mr. Shepard has written to them, making them an offer of his mediumistic services, but has not received a reply."

## JAMES B. COOKE.

The newly-developed musical medium, editorial mention of whom has already been made in these columns, gave a séance in the Ladies' Aid Parlor, Monday evening, Nov. 19th, for the Spiritualistic Phenomena Association of Boston, to general acceptance—which has been the case with all the séances he has thus far held in this city. We are informed by James A. Bliss, his manager, that Mr. C. will give séances in Providence, R. I., Nov. 28th, 29th and 30th, and Dec. 1st, 6th, 8th and 7th; in Lawrence, Mass., Dec. 14th, afternoon and evening; in Worcester, Mass., Dec. 11th, 12th, 13th and 14th; and that he is ready to make further engagements, for which purpose he can be addressed in care of James A. Bliss, 39 East Newton street, Boston.

## MRS. CHAMBERLAIN AND MRS. CUSHMAN.

Mrs. Annie Lord Chamberlain (physical and musical) and Mrs. H. W. Cushman (the famous "guitar medium"), who are veterans in the field of public mediumship, still continue to give séances—the first at 43 Indiana Place, Boston, the second at 338 Main street, Charlestown District—where remarkable and conclusive manifestations take place, well worthy the attention of inquiring minds. They deserve a full share of the public patronage.

## The Progress of Medicine.

To show how little the regular doctors know, and how much less they are willing to have it appear that others know, we need but recur to the prevalence of malarial diseases, and the obstinacy with which the doctors fought the introduction of the remedy for them. The *Quarterly Review* for July has an article headed as above, in which it deals with this matter with perfect plainness. It asserts that there is hardly any question that malaria is, and always has been, the largest single element in the miseries of mankind. It says there is a drug, cinchona-bark, with its products, which has a great power over the course of the fever. The cultivation of the cinchona-tree is now a great industry, both in the Eastern and Western Hemispheres; and whatever quinine or other products of the bark can do for malarious sickness, will be, at no distant time, a benefit that may be shared by all but the very poorest and the races least accessible to civilization.

The writer states that the almost total extinction of malaria at home, and its decrease abroad, have been brought about in the ordinary course of draining and cultivating the soil, and by a wise attention to the planting or conservation of trees. The draining of the fens and all such achievements throughout the world have brought better health with them; but neither the doctors, nor even the sanitarians, have been the primary moving forces. The true story about it is this: The medicinal uses of cinchona bark were known first to the indigenous inhabitants of the Peruvian Andes, where the trees are native and the ague is common; and it was the Jesuits who introduced it widely into Europe (1630) and the East. "The arch-stupidities of the Paris faculty, who still live for the amusement of the world in Molière's comedies, opposed it with their united weight. Court physicians in other European capitals than Paris assailed it with abuse; and no one wrote more nonsense about it than Harvey, the physician of Charles I."

The new remedy was recommended or condemned, according as it fell in with the views of the Paracelsists and disagreed with those of the Galenists. A full century after cinchona was first brought to Spain, the great Stahl would have none of it, and went so far as to reprint Harvey's ignorant tirade against it in German: A physician of Breslau, as late as 1729, declared in his last illness that he would sooner die than make use of a remedy that went so direct against his principles. And he did die. So we see, again, that the doctors have had to learn, just like the rest of us, and at no time know all there is to be known.

But however much they do not know (or may have determined not to know), they have in various locations in the Federal Union demonstrated that they do know enough to successfully appeal to the bigoted prejudices of the law-makers, and have obtained by such discreditable means the enactment of statutes which virtually amount to a legal interdiction of all progress in remedial matters where such laws have been passed, and an exclusive remanding into the professional (?) hands of Allopathy and its allies, beyond appeal, of the dearest rights, i. e., "to life, liberty and the pursuit of happiness," of the supposed free citizens of those States. And the same efforts, unsuccessfully made in other commonwealths, in times past, by the M. D.s, for similar laws, are—there is every reason to anticipate—about to be recommenced in Massachusetts and elsewhere the coming winter. Will the dwellers in New York, New Hampshire, Vermont, Illinois and other States where such laws obtain, ever imitate the Allopathic enemies of their rights sufficiently to know enough to set measures on foot for a successful overturning, by protest and ballot, of the shameful medical "bulls" (in more senses than one) which now disgrace the statute-books of their respective States? And will the citizens of Massachusetts, Maine and elsewhere, where "Doctors' Plot" bills have been already defeated, continue to know enough to keep such disgusting exhibitions of professional cant, "Regular" spite and statutory selfishness from obtaining away over them in future under the semblance of law? We shall see.

Dr. E. D. Babbitt writes: "Our Cincinnati (O.) Society of Union Spiritualists meets at the Odd Fellows' Hall each Sunday forenoon at 11 o'clock, and also at 7 1/2 p. m. Mr. Bowman, our lecturer, is an able and excellent speaker, and unexcelled as a man. Mrs. Greene, now of Aurora, Ind., gives remarkable platform tests after each lecture, and the audiences are becoming more and more interested."

A new movement in England leads the *Herald of Progress* to remark: "Any attempt to 'Christianize' Spiritualism, and so make it 'respectable,' will be a miserable failure," and gives instances in proof that such has always been the case. "The age," it says, "grows broader—the past is but the appanage of the present, not its ruler."

Prof. Henry Kiddle, of New York City, who was recently on a visit to Boston, had a sitting with D. E. Oswell at his home, No. 55 Elm street, Charlestown District, and fully endorsed the verity and value of his mediumship. This view of Mr. Oswell's merits as a medium is also shared by Judge Nelson Oakes of New York.



Faith before the Canada Courts.

A Canada judge, at the recent opening of the assizes for the county of Frontenac, in his address to the grand jury, appealed to them to bring such a pressure to bear on the Dominion government that the existing law should be amended, so as to allow the reception of the evidence of agnostics and unbelievers in a future state, in criminal cases.

An important case in the province of Quebec recently brought up the question whether modern agnosticism is unchristian, and if it unites a person from being compelled to be a witness in court, under the Canada statutes, which declare that any one so presenting himself must be a believer in God and in future rewards and punishments. It is reported that, some time ago, a young and intelligent man, holding the Hebrew faith, came forward to be examined as a witness in a commercial case of much interest. The counsel demanded that he should be subjected to a catechetical examination in regard to his religious belief.

He answered readily that he was a firm believer in an omniscient and omnipotent God, who ruled the universe; and he believed that He meted out rewards and punishments in this life for good or evil. He believed this to be the formal creed of the Hebrews. On the subject of future rewards and punishments he said he had no knowledge whatever, the whole matter being beyond his ken. The Court pondered the affair long and gravely; and although the provision in the Canada law is said to be explicit, the Court finally decided that the applicant was not competent to be heard as a witness in Canada.

Not long since, too, a Montreal merchant named Lawrence imported certain volumes of Paine's and Voltaire's writings from Boston, for his private library. The collector of customs confiscated them on the ground that they constituted immoral literature. The importer of course remonstrated, and waited on the Minister of Customs with a deputation of his free-thinking friends from Montreal. That important functionary sustained the action of the customs collector unhesitatingly. Upon this, Mr. Lawrence had recourse to the courts, bringing an action for damages against the collector. Eminent counsel argued the case on both sides. The court, however, deemed it wiser to dodge the real question raised, and decided not to go into the merits of the case; but gave judgment on a technical point raised by the government counsel, namely, that the plaintiff had failed to conform to the requirement of the tariff act, and had not given formal notice to the collector of his intention to claim the books within a month from the date of the seizure.

Thanksgiving Day.

There is not a native of New England whose heart does not instinctively warm at the most hurried contemplation of the season: The mere name of the festival day causes visions of plenty to rise up before the mind, bands of merry and engaged in "eating the fat and drinking the sweet." It is a picture of peace and placid contentment that brings light to all eyes, and joy to all hearts. We cannot refer to it in the presence of our numerous readers without a feeling of congratulation for them at the recurrence of this delightful and truly precious old family festival. Being more than two hundred and fifty years old, it appeals to us with a power that no new holiday appointment could ever be expected to excite in our bosoms. It strikes the key-note of Home, which is the one about which all human associations cluster.

Those who are blessed with plenty in this world, are appealed to on the return of this now national anniversary to be specially mindful of those who have but little. The poor we have with us always. It is not without a purpose, either, that it is so, and therefore it belongs to all to try and discover what that purpose is. No board should be allowed to go bare. Poverty should, for one day at least, be banished from existence. We fully believe that a full stomach tends to make a glad heart. There is no way to begot fraternal feeling so easy as to feed the hungry and clothe the naked. In the whole length and breadth of the land there ought not to be one single person who has to confess that he has not tasted to his fill of the bounty of this festival day.

Christmas is the gift-giving time, but Thanksgiving is the time for joy and family mirth. We have none too many festivals in this country at best, and therefore let us make the utmost of each one of them. The hours are all leaden enough to make us feel glad when the few golden ones appear. So let us make just as much as we can of Thanksgiving Day. Let us be happy among ourselves, in our own family circles, and see to it that there are none wretched about us. A little goes a great way, when it is dispensed from an open hand. We all of us have much to be thankful for.

Mrs. Lucy Stone has been up to Vermont on a visit, and finds, on inquiry, that no one can vote in that State whose name is not on what is called the "grand list"; in other words, whose name is not among those who pay taxes on property and pay a poll-tax. Very few women there are said to pay property taxes; and as no arrangement is made for any woman to pay a poll-tax, the majority of women are excluded from a chance to vote. She states that a State Woman Suffrage Association has just been formed in Vermont, which is well officered by conscientious and earnest persons. She pronounces Vermont behind most of the Northern States in its laws affecting women. A husband there can at any time sell all his real estate without the consent of his wife, but a wife cannot sell an inch of her real estate without the written consent of her husband. The husband, by the marriage, takes all the money and other personal property of the wife, with the exception of one certain kind of stocks, which the statute protects. This exception is supposed to have been secured by some father who had given his daughter stocks of the kind excepted, and to guard her in the possession of this property procured the passage of the law. She says there are men in Vermont who are trying to do better things for women, and that they will succeed.

The attorney-general of Canada has told a delegation from the Toronto City Council and the Canadian Woman Suffrage Society that the franchise for women is coming, and that the question is to receive serious attention from the colonial government. The Legislature of Washington Territory, says the *Herald*, has passed the bill making the ballot free as man, and the Governor says he will sign it. The bill will become a law in two months. The people of Oregon are to vote at their next election on an amendment to the State constitution giving women the right to vote.

Mr. Capel in Boston.

In his lecture last week in Tremont Temple, under the auspices of the Catholic Union, on the essential differences between Catholicism and Protestantism, Mr. C. remarked that Boston ought to be the place of all others where a free statement of such differences could be made. He said that the past history of the nation shows that religious differences have done more to create inimical feelings than all else. For this reason he would make a plain statement of the essential principle underlying the Catholic faith. Revelation, he said, is not science; this belongs to reason, exercising itself on nature. He said revelation is "a distinct body of truth revealed by God." It contains truths to illuminate the intellect; laws to be obeyed by the will; means of grace to accomplish this law. It is known as the gospel, and is either written or tradition. He declared its truths to be beyond reason, and therefore reason cannot possibly be judge. He said that revelation was complete in Jesus Christ some eighteen hundred years ago, and therefore it is a thing of the past, and we can learn it only by testimony. Intellectual belief in the facts of Christ's coming and works, he declared, was not Christian faith. Christ's voice, he said, was divine and infallible; but human reason may be employed to convince others of his divine character.

He said that Christ made his apostles sharers in all his powers; hence "we" have "a corporation" endowed with Christ's powers. When, therefore, they spoke as a body, "it was the voice of God." The Church, he said, was born on Pentecost Sunday, to die only with the end of time. In reply to the claim that reason has a right to examine the Church's authority, he points to "that Scripture which you believe." As for the Church's falling into error, he said he took his stand "with God," who said the Church should not fall into error. And he insisted that at this point his reason supports him. Therefore he concludes and proclaims that "the Church of God stands before him (me) as the guardian, the judge of that revelation." On the subject of infallibility, he held that "a man may be the greatest scoundrel living, and yet be infallible." He said the character of the message is not affected. God can compel a wicked man to speak the truth. Every priest, he said, is fallible, but the Church represents is infallible. "The spirit of God directs the bishops in discussion," and thus the Church acts in a corporate capacity. When the Pope directs his fellow-pastors "in an official capacity," "it is the spirit of God that speaks, and he is infallible." He finally admitted that "all Christian doctrines are being swept to the winds."

A Victory for Medical Freedom.

In another column will be found an editorial article, near the close of which we query as to whether the people of this State (and others who have not yet succumbed to "Doctors' Plot" Laws) will still stand firm for the preservation of their constitutional rights. The following, from a correspondent who knows whereof he speaks, demonstrates that there are voters in Massachusetts who propose to defend themselves and their families against Allopathic despotism, and that as far as the recent election is concerned they have done their duty in this regard:

"Dr. H. L. Bowker (whose name is well known to your readers as a fearless opponent of all unjust legislation) was re-elected to the Massachusetts General Court this season, doubtless without regard to his political status; and without question he obtained his election for the meritorious and fearless work he performed last year in assisting in defeating the class-monopoly medical and pharmacy bills which were presented for enactment, but met with signal defeat. This election goes conclusively that when the people understand that certain law-makers are favorable to bills which if enacted would cut off magnetic and clairvoyant practice, they are allowed to remain at home, and others put in their places.

As additional evidence in the same direction it may be well to state that in the November election in Massachusetts it is reported that Sayward of Boston, Macintosh of Dedham, Smith of Andover, Hill of Haverhill, Wells of Cambridge, and Allen of Lowell, who were prominent last season in advocating the restrictive medical and pharmacy bills, were nominated as candidates by their own party, but were defeated. Several of the members of the General Court, who favored these restrictive laws last season, did not even obtain a re-nomination this year!

With Dr. Bowker in the House, and A. E. Pillsbury in the Senate, class-legislation will be shown up from a common-sense standpoint; and to my mind there is promising evidence that no law will be enacted in Massachusetts the coming winter which will deprive the people from employing any person or any mode of treatment that they have confidence in and desire."

Thomas Paine Fraternity.

An able and interesting historical free-lecture—the second of a series of three, on "The Spanish Inquisition"—will be delivered by Mr. John Storor Cobb on Sunday afternoon next, in Paine Hall, Appleton street, Boston. As great interest was manifested by his hearers upon the subject in question last Sunday, no doubt a large audience will be present Dec. 2d, to hear what further the distinguished speaker has to offer in regard to the history of that inhuman institution. He said in his first lecture that it was inevitable that the history of an organization such as the Inquisition should be enveloped somewhat in mystery. It was so fearfully and despotically brutal an institution; its decrees were so barbarous; and the manner of their carrying into effect so diabolical, that every effort was made to prevent the light of publicity from shedding a ray upon them. Bad as these things were, however, they were the legitimate outcome of the religion which they were designed to perpetuate. When Constantine became sole emperor, said the speaker, the civil power was evoked to aid that of the Church, and from that time forth the Papal hierarchy did not stop, until it had made itself absolute master of the secular government. Monarchs were its vassals, who received their crowns from the Pope's hands, and could retain their thrones only by diligent performance of whatever tasks might be imposed upon them by the Church; bishops were made the judges in the criminal courts, and whatever sentences might be passed upon heretics by the ecclesiastical tribunals, were to be put into execution by the civil magistracy.

The Banner of Light Free Circle meetings are very fully attended every Tuesday and Friday afternoon, where messages are given through the mediumship of Miss M. T. Shelhamer from individual spirits, and questions are answered by the controlling intelligence. Strangers from various parts of the country who visit these circles become satisfied of their legitimacy in every respect as palpable evidence of direct spirit control.

Dr. Dumont O. Dake makes his best regular visit to New York City, Ashland House, Saturday, Sunday and Monday, Dec. 1st, 2d and 3d.

Dr. J. Rodas Buchanan in Boston.

The intellectual atmosphere and progressive thought of Boston have attracted Prof. Buchanan to make this city his permanent residence. In the delightful home which he now occupies, overlooking the city (29 Fort Avenue), our citizens will have the opportunity of enjoying the rare psychometric powers of Mrs. Buchanan and the profound instructions of the founder of the Science of Anthropology.

It is just forty years since his attractive lectures were attended by hundreds of our old citizens, including many physicians, and received the warm eulogy of Pierpont, who suggested that he must be content with the support of the liberal-minded, since the chief Scribes and Pharisees would be as slow now as they were of old to accept the revelation of any higher truth than their own. The truths which Prof. Buchanan presents involve not only the reconstruction and fundamental change of our educational systems, but a total change in philosophy, and a very great change in medical science and practice which will bring all into harmony with the highest inspirations of Modern Spiritualism.

We anticipate a course of lectures from Prof. Buchanan this winter which will deeply interest all who are seeking profound and practical truth.

A pleasant marriage ceremony took place in Fitchburg in this State, at the residence of Mrs. Sarah C. Brigham, M. D., on the evening of the 22d inst., viz: the union of Mr. George A. Fuller and Miss Nellie Brigham. It is unnecessary for the *Banner* to tell its readers who Bro. Fuller is, as its columns often chronicle his good works in behalf of the spiritual cause. Mr. Allen Putnam of Boston, the veteran Spiritualist and a Justice of the Peace, who legally tied the bridal knot, addressed the bride and groom briefly, alluding to the ceremony as only the external form demanded by society for its own protection, the true marriage being of the soul, and love its bond. He then invited the unseen ones to participate in the ceremony, when the mother of the bride, under spirit-influence, made the youthful couple a brief but exceedingly appropriate address. The numerous invited guests then partook of a collation; speeches were in order as well as music, and all retired well satisfied at being present on so joyous an occasion.

Henry Ward Beecher's morning sermon in Brooklyn last Sunday on "Suffering and Courage" was a very practical one, in which he rebuked modern Christians with a great deal of truth. He graphically described Paul's sad earthly experiences, which many martyr mediums of this age have experienced and are still experiencing for the good of humanity. He said Paul, the ancient medium, was a man who had been scarred from head to foot; a man as susceptible to pleasure and sorrow as perhaps ever was created; proud and patriotic, aristocratic by nature, expelled ignominiously from among his own countrymen; basely decried on every side wherever he went. He found himself regarded as the outcast of the earth. Great, honorable, aspiring, noble soul, he found himself represented on every side as being mean, jealous, ambitious and degraded. Ten thousand physical perils beset him, but they were the least of his difficulties compared with the perils that he met among false brethren.

The cause of Modern Spiritualism is progressing rapidly everywhere, notwithstanding the slurs of the secular and the innuendoes of the denominational press. Mediums are being developed all over the country; public meetings are increasing in various sections, and the people generally are becoming more and more alive to the importance of a fuller knowledge of the Hereafter than has been vouchsafed them in the past. People generally would be astonished were they to know how many private mediums there are in this city alone, not enumerating the public ones. These monthpieces of the angels are in the families of the opulent as well as in the humble residences of the poor. Thus "the bread of life" is freely given to the hungering multitude in lieu of the husks that are offered by old theology.

Prof. J. W. Cadwell was last week giving his entertaining and instructive lectures upon Mesmerism to large audiences in Osceola, Iowa. The *Sentinel* of that place alluded to them in terms of great commendation, and advised all of its readers who questioned the possibility of one person controlling by his will the acts of another, to attend them, adding that the lectures and experiments were "highly interesting and suggestive to all thoughtful people."

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Mr. J. J. Morse is meeting with great success in his "evenings" at the rooms of the Metropolitan Lyceum in London.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

C. H. Harding may be addressed for lectures and tests at 408 Shawmut Avenue, Boston.  
Miss L. Barnicot lectured before the Manchester (N. H.) Spiritualist Union, Nov. 4th; was at the Boston Ladies' Aid, Nov. 11th; addressed the society of Lawrence, Mass., Nov. 15th; and lectured for the society of Spiritualists at New Bedford, Nov. 22d. Address for lectures and platform tests, 476 Broadway, Chelsea, Mass.

J. W. Kenyon and E. E. Winans will make engagements for their services at camp-meetings next year, for the purpose of the lecture to give materialization séances. Address them at Jackson, Mich.

Mrs. A. P. Brown spoke in Manchester, N. H., Sunday, Nov. 25th; she will lecture in Lawrence, Mass., Dec. 2d. Would like further engagements.  
Mrs. S. Dick lectured in Chelsea, Sept. 2d, 9th and 16th; in West Duxbury, 23d; in Brockton, 30th; in Woburn, Oct. 7th; in Chelsea, 14th; in West Duxbury, 21st; in Woburn, 28th; in East Braintree, Nov. 4th; in Cambridgeport, 11th; in Clinton, 18th and 25th; in Woburn she will lecture Dec. 2d and 9th; in Cambridgeport, 16th; in East Braintree, 23d. Parties at her lectures and public tests can be addressed her in care *Banner of Light*.

Prof. W. W. Clayton may be addressed for lectures, funeral services, etc., at 18 East Chester Park, Boston, Mass. See his business notice on seventh page.

J. Madison Allen is now fulfilling an engagement in Union City, Tenn., having received three thousand dollars in Knoxville and vicinity. His opening discourses in Union City were delivered in the "Christian" or "Campbellite" church, which was kindly thrown open for the presentation of the gospel of the Kingdom, and was attended by over twenty. His clairvoyant test readings of persons in the audience were pronounced correct, we are informed, and awakened much interest. He will go wherever the way opens and the light points in the presentation of his mediumistic work. Societies or committees may secure the services of this earnest worker by addressing him as above.

The many friends of Miss Lottie Fowler in this country will be pleased to hear that her health, which for some time past has been in a failing condition, is stored; and that her natural buoyancy of spirit has returned to her. Her services in England have done much for the people in making known to them the truths of Spiritualism, and there is a great field and active work before her yet. May she retain her

strength and continue her usefulness. Since writing the above we learn that Miss Fowler's intention soon to return to this country, matters of importance requiring her personal attention here.

W. J. Colville was announced to lecture in Halifax, England, on the 11th, on "Martin Luther and the Great Reformation," in a hall capable of seating an audience of one thousand.

The address of Mrs. Ed. S. Wheeler is 1725 Bouvier street, Philadelphia.

The address of Thomas Lees is now at 105 Cross street, Cleveland, O.

Prof. J. Rodas Buchanan will speak for the Spiritualist Society in Providence, R. I., on Sunday next—2d inst.

Dr. H. P. Fairfield's engagements for the Sundays of December are as follows: Haverhill, Mass., 2d; Norwich, Ct., 9th; Clinton, Mass., 16th and 23d. Other engagements solicited. Address Box 785, Newburyport, Mass.

Frank Ripley is meeting with good success in the State of Maine, speaking to deeply interested audiences in Guilford and Monson recently. He will lecture and give public tests in Dover, Me., Dec. 2d; West Hampden, Me., Dec. 9th, and Carvel, Me., Dec. 16th; he will accept the sundays of December, morning and evening, in Hartford, Conn., every Monday evening for the present.

Mr. A. W. S. Rothermel has been holding séances with his usual success in Providence for the past two weeks. He will return to that city Dec. 10th, and be ready to accept engagements to lecture, give tests or attend funerals at any place in the State. Address 130 Hall street, Brooklyn, N.Y. May also be addressed at No. 9 Vinter street, Providence.

Col. Wm. Hemstreet will lecture for the Brooklyn Spiritualist Society in the Church of the New Spiritual Dispensation, Friday evening, Dec. 7th. Subject, "Supplemental Demonology."

H. B. Philbrook, 21 Park Row, New York, will answer calls to lecture.

God's Poor Fund.

Amount received since our last acknowledgment:  
From Lizzie Richards, 50 cents; Friend, Watertown, Mass., \$1.00; Friend, Community, N. Y., \$1.00; M. D. Bell, \$1.00; A. T. Sumner, \$2.00; Amos Hutchins, \$1.00; Mrs. H. M. Smith, \$1.00; W. H. H., \$3.50; Friend, Reading, Mass., 50 cents.

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Each line in *Agate* twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion in *Agate*.  
Special Notices forty cents per line, *Minion*, each insertion.  
Business notices thirty cents per line, *Agate*, each insertion.  
Notices in the editorial columns, large type, leading matter, fifty cents per line.  
Payments in all cases in advance.

Advertisements to be renewed at continued rate, must be paid for at office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quinoy House, Brattle St., Boston, every Wednesday and Thursday, from 10 till 3, until further notice. O. G.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 9w.O.G.

Dr. Paul H. Collins, Magnetist, 240 West 34th street, New York City, treats all chronic diseases. Local references given if desired. Consultation free. Office hours from 9 A.M. to 1 P.M. N. 23w.

Mr. Albert Morton, at his store, 210 Stockton street, for the *Banner of Light*, is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. F. ROWE & SONS, 222 E. 3d St., New York. Advertisers contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS.  
The subscription price of the *Banner of Light* is \$2.50 per year, or the equivalent in gold. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.  
J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to send orders to J. J. Morse at his office, 101 Great Portland street, London, W., England, where single copies of the *Banner* can be obtained at 4d. each; if sent per post, add 6d. more. He also keeps for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by us. COLBY & BICH.

SAN FRANCISCO BOOK DEPOT.  
ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light*, and *Spiritual and Reformatory Works* published by Colby & Bich.

AUSTRALIAN BOOK DEPOT.  
And Agents for the *Banner of Light*, H. TERRY, No. 54 Russell Street, Melbourne, Australia, has for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Bich, Boston.

INDIA BOOK DEPOT.  
KAILASH BROTHERS, Booksellers, No. 67 Malabar street, Madras, India, have for sale and will receive orders for the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Bich. They will also receive subscriptions for the *Banner of Light* at Rupees 11-12-0 per annum.

DETROIT BOOK AGENCY.  
AUGUSTUS D. BERRY, 233 East Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Bich. Also keeps a supply of books for sale or circulation.

NEW YORK BOOK DEPOT.  
The *Spiritual and Reformatory Works* published by Colby & Bich, Boston, are for sale at the office of 747 Third Street, 31 Clinton Place, New York City.

HARTFORD, CONN., BOOK DEPOT.  
E. M. ROSE, 57 Franklin street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Bich.

PHILADELPHIA BOOK DEPOT.  
The *Spiritual and Reformatory Works* published by Colby & Bich are for sale by J. H. ROBERTS, M. D., at the Philadelphia Book Agency, Rhodes Hall, 32 East 12th street. Subscriptions received for the *Banner of Light* at \$3.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual centers.

ROCHESTER, N. Y., BOOK DEPOT.  
WILLIAMSON & HIGGINS, Booksellers, 5 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Bich.

TRIO, N. Y., AGENCY.  
Parties desiring to have the *Spiritual and Reformatory Works* published by Colby & Bich will be accommodated by W. H. YORUBURGH, 68 Hooker street, Troy, N. Y.

ALBANY, N. Y., AGENCY.  
Parties desiring to have the *Spiritual and Reformatory Works* published by Colby & Bich can procure them of J. H. HARTER, Albany, N. Y.

WASHINGTON BOOK DEPOT.  
The *Banner of Light*, and *Spiritual and Reformatory Works* published by Colby & Bich, are for sale at the office of 1010 Pennsylvania street, above New York avenue, Washington, D. C., keep constantly for sale the *Banner of Light*, and *Spiritual and Reformatory Works* published by Colby & Bich.

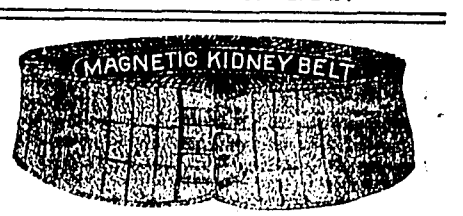
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